

The Ansgar Lutheran

JUN 16 1966

Hope Thou in God

By William M. Runyan

Hope thou in God, O soul, hope thou in God;

His eye hath scanned the way that lies before;

He bids thee take no path he hath not trod;

His is the hand that opens every door.

Hope thou in God, be not cast down, O soul;

His love and word would all thy life control.

Trust thou in God, O soul, trust thou in God,

When storm clouds rise and tempests sweep the sky;

Who made the rocks and hills hath made the clod;

He will not pass his trusting servant by.

Trust thou in God, be gone thy fear, O soul;

Thou must through faith find life made fair and whole.

Rest thou in God, O soul, rest thou in God;

Wait patiently for him, his will to know;

Have thou thy feet with gospel sandals shod;

No evil then shall mark thy way below.

Rest thou in God, at peace with him, O soul,

For he at last will bring thee to thy goal.

—Moody Monthly

News and Notes



Left to right: Mr. Therald Holland, Mr. Raymond Hays, Mr. Thomas Jorde, Mrs. Leslie Bruckner and Pastor Wm. J. Hanson, all of Trinity Lutheran Church; Mr. Arnold Soe, Mr. Clifford Livermore, Mr. J. Arthur Rasmussen, Mr. John Madsen and seated, Mr. Emmanuel Jensen, all of Olivet Lutheran Church.



A portion of the group who affiliated with Trinity Lutheran on Sunday, December 21, 1952

One Church Gives a Home Mission

Church \$15,000 Deed

An expression of Christian love and an example of Christian stewardship was given to Trinity Lutheran Church, 11507 Studebaker Road, Norwalk, California, when on December 28, 1952 representatives of Olivet Lutheran Church, 3901 W. Adams Blvd., Los Angeles, presented them with the deed to the five acres of land upon which the present buildings of this congregation are built. The gift of land is valued at well in excess of \$15,000.00. The land

was purchased by Olivet Lutheran in August, 1951, to be presented to the new congregation that was to be established in this community.

Mr. Emmanuel Jensen, president of Olivet, made the presentation expressing the joy his congregation has had in the giving of this gift. Others representing the mother-church were: Mr. Clifford Livermore, congregational secretary; Mr. J. Arthur Rasmussen, dynamic chairman of Olivet's Home Mission committee; Mr. Arnold Soe, treasurer of the committee; and Mr. John Madsen, a committeeman.

Trinity's president, Thomas Jorde accepted the gift at the impressive service stating that it was the prayer of the mission congregation that the gift might be wisely used for the glory of God. Representing Trinity with Mr. Jorde were: Mr. Raymond Hays, vice president; Mrs. Wayne Bruckner, secretary; and Mr. Therald Holland, treasurer.

Olivet has already had opportunity to see fruit from its investment in the growing portion of Los Angeles county. On Sunday, December 21, 1952, for nine adults, representing eighty-nine baptized members, affiliated with the mission church. The membership at the end of 1952 is: 202 confirmed members and 387 baptized members. The congregation, under the direction of Pastor William J. Hanson, was organized on May 11, 1952.

A Sunday school of more than 100 children is a part of this infant church's herculean task. A staff of more than fifty teachers and administrative helpers is required to serve the children in this community.

The Synodical Church Council will, God willing, meet in Blair, Nebr., Monday and Tuesday, February 23-24, beginning at 10:00 A.M. Monday. Any one having matters which should have Council consideration, please have them in the hands of the undersigned by February 20.

Hans C. Jersilo

Minnesota Lieutenant Governor Member of Main Street Lutheran Church at Hutchinson, Minn.

Last November a man named Anchor Nelsen was elected to the office of Lieutenant Governor in the state of Minnesota. He received this position only after years of continued striving to better himself and his community. Anchor Nelsen is a faithful member of the Main Street Lutheran Church at Hutchinson, Minnesota. St. Mortimer Lutheran Church was the church where Anchor received his Sunday School training and confirmation. St. Mortimer's merged into the Main Street Lutheran Church many years ago and thus, Anchor became active in the church. His lovely wife, Ilo, and two of their three children, Bruce and Mary Ann, sing in the church choir and

(Continued on page 10)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

P. A. Magnussen, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, at Post Office at Blair, Nebr., under Act of March 3, 1879.

REV. JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

THE BLOOD RED HAT OF STEPINAC

Sherwood Eddy writes in the *Christian Century* of Jan. 14, 1953, about the activities of Archbishop Stepinac in Yugoslavia before the liberation of the country. Stepinac cooperated with Pavelic, and gave this Hitler-organized Quisling government of Croatia his blessing doing everything to put an end to Yugoslavia. The Serbs who were Orthodox Christians, were put to death by the thousands. A terrorist Roman Catholic organization, the Ustasas, murdered over 800,000 persons, Serbs, Croat Jews, and fascists. On Nov. 17, 1941, Archbishop Stepinac convened a bishop's conference at Zagreb and gave sanction to the forcible mass conversion of the Serbs. "The Apostolic administration in his 'directive'" in the *Bishopric News*, Nov. 2, 1942 wrote: "Our work is justified because it is in accord with official Vatican policy that the Eastern Orthodox Church be converted to the Catholic faith." Three ways out were offered the Serbs: "to accept the Catholic faith, to move out of Yugoslavia or to be cleansed with the metal broom (shot)." Roughly a third were converted and thus saved, a third driven from the country, and a third put to death. Monks and priests of the Orthodox faith were put to death by the hundreds. The people were plundered of what they had.

Tito gave the Vatican a chance to remove Stepinac, but waited four months and then brought him to trial. The trial lasted ten days, and Stepinac was confronted with pages of evidence. Then he was sentenced to 16 years imprisonment.

This is just a short summary of Mr. Sherwood's article. It is very timely in view of the fact that the pope at Rome has just named Stepinac cardinal. Now we quote the last three paragraphs from the *Century*:

"After our seminar group had spent a remarkable hour in Zagreb with Marshal Tito last July 28, I asked him whether we might see the archbishop who had recently been released from prison after serving five years. We drove to his native village of Krasic, where he had been paroled, and talked with him for an hour. We found him a peasant-born man, no longer permitted to function as the primate of his country's 7 million Catholics, saying mass daily without interference in the village church."

A Sincere Fanatic

Stepinac gives the impression of being a transparently sincere but bigoted fanatic and ascetic, who would have been an ideal Grand Inquisitor in the Middle Ages. I think he would have sent Joan of Arc to the flames as a heretic, and with a clear conscience. Today, he can feel that a Serbian Orthodox priest or layman deserves a similar fate. When I asked him what hope of salvation there is for us Protestants, he said it was a problem for which he did not see the solution. Our fate, apparently, was willing to leave to God. But not that of thousands of Orthodox Christians who, in his days of power,

were given the choice between conversion and death.

After examining scores of witnesses and reading great numbers of documents, after our conversation in Krasic, I am left with no shadow of doubt of the guilt of Archbishop Stepinac, now to be Cardinal Stepinac. There is ten times more evidence against him than was ever brought against Alger Hiss. I shall always maintain my respect for the church for which he is a priest—this church which has produced authentic saints and martyrs across the centuries, which is still producing them—but I find myself morally compelled to state the facts in this case as, after the most careful examination, I find them. The red hat of this new cardinal will be blood-red.

PARENTS REVOLT AGAINST TV

That the TV may cause great harm is clearly brought out in the following editorial note in the *Christian Century*:

Starting in a parent-teachers association, a revolt is on in Chicago. We hope it spreads across the nation. It is a revolt against murder. Parents have taken up arms against the indoctrination of their children in murder and violence by television. Their first step was to get the facts. So working in relays, 30 sets of parents monitored the children's daytime programs on the four Chicago TV stations. Day by day adults watched with growing horror what appeared on the screen. When the week was over, their notebooks showed that no less than 93 murders had been fed to the children during the last week of 1952. During the first four days, including the day dedicated to the Christ-child, 77 murders were pictured. The *Chicago Daily News* broke its story then on what the parents were finding, and the flow of gore began to diminish for the rest of the week. But at the end of the week, the score as printed by the *News* was 295 crimes of violence, including the murders, in a total of 134 children's programs. In addition to the killings, the children saw 78 shootings, 9 kidnappings, 9 robberies, 44 gunfights, 33 sluggings, 2 knifings, 3 whiplashings, 2 poisonings and 2 bombings. The child audience on which this terror was unleashed ranged predominately from preschool age through the first three grades. The greatest number of homicides were shown on Saturday and Sundays, "when films of violence were shown almost continuously from 9 in the morning until the children's bed-times." The first result of this expose was a roar of angry confirmation from parents, teachers and pastors. What further will be done remains to be seen, and will be reported here. Meanwhile we suggest that Sunday school teachers of primary and junior departments all over the country also organize systematic viewing studies for a week to learn what their children are being taught by TV. Then on Sunday let the Sunday school bulletin omit attendance and offering reports and post the following: "This week our children saw on TV—murders, —shootings, —gunfights, —sluggings, etc. God save America!"

A New Year

A NEW YEAR'S MEDITATION

By Pastor Anker M. Jensen, Luck, Wis.

A new year lies before us. Very likely you intend that it really will be a new year. It is going to be different than last year. Last year you made so many mistakes. The year which came to you from God like a sheet of glistening white paper a year ago is now soiled and disfigured by the bungling and defeat of sin. But now you have a new year. Gone are the sorrows and disappointments of 1952. 1953 brings you another chance. You will want to make the most of it. "A happier, better year be this."

However, unless there are some radical changes, 1953 is not going to bring you the realization of your hopes and dreams. Very likely it will appear at the close of the year very much as did 1952: disfigured and soiled by sin.

The only way that you can have a truly new year is that you yourself must be made new. Nothing less will do. Anything else is an altogether too shallow solution of the world's ills. It is like the false prophets described in Jeremiah 6:14: "They have healed. . . the hurt . . . of my people slightly, saying, Peace, peace; when there is no peace." You cannot cure a man dying of cancer with an aspirin. It takes more than a pep talk on morals and education to cure our decaying civilization.

The story is told of a man who had a clock that did not keep accurate time. His stomach would tell him it must be noon. But the clock would tell him something else, perhaps that it was eleven o'clock. Later on, he would look out the window, see people hurrying home from work, and conclude it must be six o'clock. But the clock would probably say it was four o'clock. He then pried off the hands of the clock, took them to a watchmaker, and asked to have them repaired.

"The only trouble," explained the owner, "is that the hands do not point to the right numbers at the right time, so I would like to have you fix them."

"But my dear man," protested the watchmaker, "the trouble is not with the hands of your clock. The trouble lies much deeper than that."

Our trouble is not with the times in which we live, but with the people who live in these times.

A person may easily imagine that all would be well if he lived in a different era or in a different situation. How many wonderful things we might do for the Lord if we were situated differently, in another town, with a different church, with more money, or with more talents. Everywhere we are, there is something we can do for the Lord right now. The difficulty is not with our times or the situation in which we live, but with ourselves.

The remedy for our situation is with Christ, who said, "Behold, I make all things new." (Rev. 21:5). He makes the year new by making us new. "If any man is in Christ, he is a new creature. old things are passed away; behold, all things are become new." (2 Cor. 5:17). He is the only remedy that gets to the roots of the world's troubles. The root of our trouble is the heart of man, which is deceitful above all things, and desperately wicked. It is from the heart of man that all evil thoughts, strife, malice, and evil things proceed. That alone which can avail to cure our deep seated ills is Christ. Neither circumcision avails anything, or uncircumcision, but a new creation (Gal. 6:15).

Jeremiah went down to a potter's house one day. He saw that the vessel with which the potter was working was marred. But the potter reworked it into another vessel, as it seemed good to him to do (Jeremiah 18:1-4). God likewise takes men that are marred by sin. He refashions them anew and they become meet for His use. When we have new men, with new hearts and new attitudes, transformed by the power of Christ working through Word and Sacrament, then we also have a new year — a happy new year!

BECAUSE YOU PRAYED

God touched our weary bodies with his power,
And gave us strength for many a trying hour,
In which we might have faltered, had not you,
Our intercessors, faithful been and true.

Because you prayed

God touched our eager fingers with his skill,
Enabling us to do his blessed will
With scalpel, suture, bandage; better still,
He healed the sick, the wounded, cured the ill.

Because you prayed

God touched our lips with coals from altar fire
Gave Spirit fullness and did so inspire
That when we spoke, sin-blinded souls did see
Sin-chains were broken, captives were made free

Because you prayed

The dwellers in the dark have found the Light
The glad good news has banished heathen night
The message of the cross so long delayed
Has brought them life at last, because you prayed

—Christian He

CHURCH NEWS FROM HERE AND THERE

Churchmen Pay Overtime

on Parking Fees

Buffalo, N. Y.—Men of Salem Evangelical and Reformed church are giving Buffalo police competition in the tagging of overparked automobiles.

Instead of issuing the familiar \$2 red parking tickets, which motorists must pay at police headquarters, the Salem church laymen are placing on windshields a non-payable yellow ticket carrying this message:

To the owner or driver of this automobile. Your time had expired on this date, but a member of Salem Evangelical and Reformed church inserted coin for you. You are hereby invited to attend the service Sunday at 10:30 a. m., 413 Sherman St."

The ticket-taggers, all members of Salem Churchmen's Brotherhood, are generous in putting nickels in overtime meters because some of the yellow tickets bring queries from persons without church affiliation who attend Sunday services.

It is a gesture of Christian concern for one another and it certainly is an opportunity to make an unchurched person conscious of the church and the concern the church has for all people," said the Rev. Paul C. Jordan, pastor.

London Hear Call

for Religious Revival

London—A call for a revival of religion in Great Britain by a prominent Methodist clergyman has received wide publicity here.

Dr. William E. Sangster, past president of The Methodist Church in Great Britain, proposed the revival as the answer to several of England's social problems—and to Communism as well. He spoke at the opening of the Methodist World Campaign of Advance for 1953.

Dr. Sangster asserted that a religious revival would:

- (1) Induce the people to pay off old debts and lift the level of common morality.
- (2) Reduce sexual immorality. Dr. Sangster estimated there were 10,000 prostitutes in London alone.
- (3) Clean up the theater.
- (4) Cut the divorce rate.
- (5) Reduce juvenile crime.
- (6) Lessen the number of persons in prison.
- (7) Improve both the quality and output of work.
- (8) Restore the nation's sense of high destiny.

- (9) Make Britain invincible in the war of ideas with a religion that would "dam the Red tide."

- (10) Give happiness and peace.

Archeologists Discover

First Century Scroll

Jerusalem—A scroll dating from the 1st century, A.D. has been found in a cave near Ain Fadesh, on the Dead Sea, and identified by a Roman Catholic archeologist here as the original Aramaic text of the apocryphal "Testament of the 12 Patriarchs."

Father Roland de Vaux, O. P., director of the Dominican Archeological School and head of the French Catholic group which found the scroll, said that the only versions of the Testament known hitherto were Greek translations from the original.

The Dominican priest's group previously had made several important finds in the same area of manuscripts dating back to Biblical days.

Reports Mass Conversions

of North Korean Prisoners

Hong Kong—Thousands of captured Chinese and North Koreans are being converted to Christianity in "the greatest indoctrination ever recorded," evangelist Billy Graham said here. He added that "not one of the prisoner-converts" wants to return to Communist-controlled areas.

The evangelist gave much credit for the mass conversions to the 16,000 persons he said had been graduated from 28 Bible institutes in Korea. He noted that the South Korean Army's new chaplain corps is "the first ever set up in an Oriental army."

Dr. Graham came here from Formosa on his way back to the U. S. after an 18-day tour of Korea during which he conducted revival meetings in front-line areas and visited troops on battle stations and in hospitals.

"American troops in Korea are morally and spiritually more fit than those at home," he said.

Church of God

Reports Gains

Anderson, Ind.—Membership in the Church of God increased 10 per cent during 1952, according to the Church's 1953 yearbook.

The denomination now has 113,285 members in 2,083 United States and Canadian congregations. A year ago,

there were 102,619 members in 1,957 congregations.

Sunday school enrollment climbed 6,222 this year to a total of 193,951. Church property increased in value by almost \$1,200,000.

The yearbook reported that the denomination's pastors earned an average annual salary of \$2,678.50. There are 3,178 Church of God ministers, including those not ordained.

Sees New Day of

Mass Evangelism

Atlanta, Ga.—A "new day of mass evangelism" is dawning, according to Dr. Joseph H. Edge, Nashville, Tenn., associate secretary of the Methodist General Board of Evangelism.

Dr. Edge, addressing the annual meeting of the Association of Conference Evangelists of The Methodist Church here, urged that churchmen be ready for that "new day."

"One can pick up almost any newspaper in the country and find an editorial or a front-page story stressing the world's need for a great religious resurgence," he said. "Doors are opening wide to us—but are we ready to accept the challenge? Christ's commission must be our compulsion!"

More than 50 evangelists and laymen from most Southeastern states and areas extending as far as Texas, Illinois, and Iowa also heard a challenge by Dr. Z. T. Johnson, of Wilmore, Ky., president of Asbury College, that they "recognize and live up to their capabilities."

"Preachers of old had more confidence," he said. "They did not fail to bring congregations to the conviction of sin, a message that needs to be preached today. People today are not as conscious as they should be of their sins; people are not as disposed today to sacrifice for the church and for Christ. We cannot gain spiritual blessings without paying the price."

The Turkey Supper Church

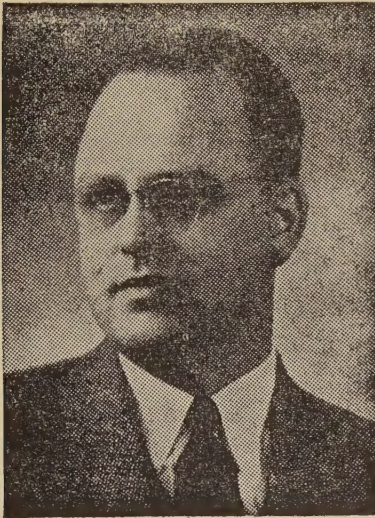
Going west in northern New Jersey on a less-traveled highway one comes to a place where the road divides in front of a small church. A large sign in front of this church tells of the next "annual turkey supper." This big, well-advertised church function provides for the annual budget of this small circuit-church. As soon as one supper is over, a new large sign is painted telling of the date of the next feed a year hence. "Keep right at the

Turkey Supper Church" is the way travellers are directed over this road.

The Rural Church Department of Drew Seminary found that 65 per cent of rural churches gave suppers for the purpose of raising money. The average church using this plan added \$285 per year to its budget. This was not "earned" money but represented "contributed food". Usually each family paid for its supper twice, first when it bought the food and later at the church when it ate it.

None of the pastors favored this plan of "raising" money.

"Men Working" is the name of the report which includes this study of church suppers.



The Rev. Luthard O. Gjerde, Executive Director of the Lutheran Welfare Society of Wisconsin, has resigned to accept a similar position with the Lutheran Welfare Society of Minnesota, according to the Rev. Harold N. Stoffel, La Crosse, who is President of the Wisconsin agency.

"Civil Rights"

In the last election there was considerable discussion as to whether "Civil Rights" for Negroes was the responsibility of the federal or the state government. It is difficult to determine which viewpoint will get the most votes, so this question comes up again and again at each election.

In the meantime the Christian people of almost every community could help settle the problem for their locality.

In a study of 1542 Negro homes in the South made by the Rural Church Department, Drew Seminary, Madison, N. J., it was found that 89 per cent of the Negro tenants had only a one-year oral lease. These tenants are at the mercy of their landlord. This causes constant tension between the landlord and the tenant. The Negro sharecropper must "stay in his place" in order to "stay on the place". Every State College of Agriculture suggests a written lease and provides sample agreements.

In this study entitled, "These My Brethren", 15 per cent of the tenants said they were planning to leave, and 69 per cent of them do not want their children to be sharecroppers as they have been.

Provide a Proper Office for the Pastor

Suppose a sick person should call on a doctor at his home and the doctor's wife should say, "Go upstairs and down that hall and you'll see him". It is possible that this sick man might feel that the doctor didn't want to see him.

In a study of 1171 rural parsonages the Rural Church Department, Drew Seminary, Madison, N. J., found that 32 per cent of the pastors had their study upstairs.

If this same sick man had to be entertained in the living room by the doc-

tor's wife until the doctor arrived might be embarrassed. In this study entitled "The Home of the Rural Pastor" it was found that in only 15 per cent of the parsonages was there a separate entrance to the pastor's study similar to the entrance to the office of most doctors.

A well-equipped study for the pastor is as important as a well-equipped office for the doctor.

"Mixing Business with Religion"

"The Church is going too far, mixing business with religion!" This was the criticism of one farmer in Wirt County, West Virginia when the Reverend Vairl Winter started his Lord's Acre project.

And what a mixture it was! Before the "church potatoes" were planted the County Agent analysed the soil to select the right kind of fertilizer. Certified seed was purchased. The potatoes were re-roofed and re-decorated to church and installed a gas heating system. The four other churches on the circuit copied the idea. The Lord's Acre moved from farm to farm as a demonstration in good agriculture. The farmers soon raised so many potatoes that a marketing agent had to be employed. And he became a Sunday school superintendent. And high school boys who raised the potatoes joined the pastor's class in weekday religious education. Seven years have passed and the pastor is still "mixing business with religion."

The story of this church and fifty other successful churches is given in "A New Gospel of the Soil" published by the Rural Church Department, Drew Seminary, Madison, New Jersey.

The farmer who criticized this church for "mixing business with religion" was not a member, but he lived near and felt responsible.

Letters to the Editor

(We invite readers to write to the editor about problems of interest. The writers must give name and address. But name and address need not always be printed. The views expressed may not necessarily reflect those of the editor.)

THE PASTOR'S CAR EXPENSE

Dear Editor:

The proper car allowance to be paid a pastor should be brought out for discussion and some basis fair to both pastor and congregation should be established.

Opinion regarding adequate compensation is widely divergent, mainly because of lack of knowledge by many members and church councils. Car allowance is not and should not be construed as part of a pastor's salary, it is an item of operating cost the same as maintenance, fuel, light, music, etc.

Present day demands of a pastor require him to own and maintain a car to properly make the necessary calls on members of his congregation, visit the sick, contact

those who are interested and eligible for membership, well as the many unscheduled trips a pastor must make in the interest of his congregation. In some instances only a small field is covered and in other cases a pastor may have members over a wide radius. Also, there is a difference in operating costs of a car in a country parish against a city parish. Insurance, licenses, taxes, upkeep and depreciation must also be considered.

This should be handled on a business like basis. Remuneration should be sufficient to permit a pastor to be able to purchase a new car when needed and not forced to depend upon the uncertainty of gifts to enable him to have dependable transportation.

Elmer S. Hansen, Missouri

Who Is Really Happy?

By Chaplain Gilbert A. Jensen, USN

A woman in our town made the headlines by shouting, "Happy New Year" to everyone in the downtown area, then jumping into her car she drove off the pier into the ocean bay. It was a dramatic way to end a life, but a very pitiful one. It spoke of failure and disillusionment and unhappiness. It spoke of despair—an attitude of hopelessness that seems to be becoming more common every day.

Happiness is an elusive prize. "The pursuit of happiness" may be one of the "unalienable" rights of man, but even that right in such a land as ours, it is plain that many people have not achieved it, and that no one, except an idiot, perhaps, has it unmixed with sorrow.

Those who have it at one moment may not have it the next, for like quicksilver it runs out between the fingers. Many a blushing bride and smiling groom begin marriage with exciting dreams, which are smashed beyond recovery as reality is faced in themselves and in the problems they meet. One is dismayed by this tragedy when applications for divorce run neck and neck with applications for marriage licenses, as the records in the area in which I live showed recently.

A young psychiatrist told me once that "nothing that is as any good." He said it with such flat dogmatism that I could not refrain from ripping his generalization apart. The sun is old, but we do not live without its light and warmth. So is the air we breathe, the water we drink, and the bread we eat. Old as they are, they nevertheless, are fundamental to our physical life. But there is more than food. We have more needs than the animals. We need purpose, love, security, as these are given to us by God through Christ, and through parents, through husbands and wives, through children, friends, and teachers. If men are not given these their life seems meaningless and unimportant. For no one really lives who is denied these old but essential elements.

When the pressures and tensions of our day are brought to bear on people, it is discovered that those who have passed the physical tests, whose bodies have been well cared for, have other serious lacks. Some of them, after emotional shocks, received when separation or divorce took a father or mother from them. Observing them, one realizes how stupid we are if we suppose that we have provided well for our children by merely giving them good houses to live in, good clothes, and good food. "Man does not live by bread alone." He also needs love, security, and purpose.

The Psalms are old; yet how modern they are. Men pick up books today which speak about the art of living and the art of achieving happiness. But most of them do not begin to compare in worth to the first Psalm, with its simple formula for happy or "blessed" living.

To begin with the Psalm tells us that we must avoid many ways if we are to be happy. But there are many, like the prodigal son, suspect that happiness is found if they live the good life. Learned men may encourage them to believe that they will be happier if they do not frustrate their animal instinct, if they will "look over the traces", ignore the counsel of God as it comes through pastors and parents. And since the "grass is greener on the other side of the fence," some go over to the "deep end" in the pursuit of happiness. But it is not found there.

Blessed is the man who walks not in the counsel of the wicked, nor stands in the ways of sinners, nor sits in the seat of the scoffers.

Men do violence to themselves when they wander from the will of God. We break ourselves when we break His laws. For His laws are expressions of His love. And

since "the grass is greener on the other side of the fence", and since the lower nature in us is always seeking justification for the practice of evil, some go over "the deep end" in the pursuit of happiness. But it is not found there. Men do violence to themselves when they get away from the will of God. We break ourselves when we break His laws.

There are some who object to the use of the renunciation with the confession of faith, but I find it fitting to declare that our faith is incompatible with a life in sin. "I renounce the devil and all his works and all his ways, I believe in God. . . ." If one objects that the renunciation is too negative, we will admit that it is negative but life has its negative aspects. The farmer must plow under the weeds to give his crop a chance to grow unhindered. Some who began the Christian life well will in the end bring no fruit to perfection, because secondary interest—business interests, pleasure—choked out the vital life begun by God in their hearts. Love for good, but second-rate concerns, supplanting love for God is idolatry and spiritual adultery. "He that does not renounce all that he has cannot be my disciple" says the Lord. "Thou shalt have no other gods before me." God will not be one of many in our lives; He will be the One and only. The happy man is he who does not deviate from the will of God to walk in the counsel of the wicked, progressing in this way until he is a confirmed "outlaw", who cynically and viciously tears down that which God is building in the lives of young and old.

Life magazine once conducted a round table discussion for several days on the "pursuit of happiness." Those who participated came from various professional fields—pastors, priests, psychiatrists, sociologists. Did men who lived in this land which guaranteed them the right to pursue happiness find happiness? The answer seemed strongly in the negative. Men found life so bitter, so intolerable that they fled from it in alcoholism and suicides in increasing numbers. Many who had entered marriage expecting great joy suffered terrible disillusionment, and the growing numbers of these who came to the divorce courts witnessed to their sense of frustration and disappointment.

Where is happiness to be found? Who is the really happy man? It is he whose

"delight is in the law of the Lord and on his law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers."

It is a wonderful thing to find people who live on the resources which God provides, whose lives are constant (you can count on them day after day), and whose lives are productive.

"Blessed are the meek . . . Blessed are the merciful . . . Blessed are the pure in heart . . . Blessed are the peacemakers . . . Blessed are those who are persecuted for righteousness sake."

In the end the judgment will fall upon those who were unproductive. They may protest that they never did anything bad. But the Lord will probably reply—if a reply is given—"True, but your crime is that you wasted your life, you buried your responsibilities in the earth, you produced nothing. 'For I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'"

Happy is he who hears the word of God and practices it.

Report on American Religion

Americans were fairly vague about their faith and erratic in their church attendance as 1953 began. But nine out of ten claim to have at least a "preference" for some church, and 99 out of 100 say they believe in God.

"We are a religious people whose institutions presuppose a Supreme Being," the U. S. Supreme Court declared in 1952. Dwight Eisenhower said in December that the American form of government doesn't make sense "unless it is founded in a deeply felt religious faith—and I don't care what it is."

The president-elect was typical of a majority of Americans; keen in his confidence of a Supreme Being but not particular about doctrinal details. He is not a member of any church. But with public attention now spotlighted on him, he plans to attend services in the National Presbyterian Church in Washington.

A hundred million are Protestants

Canadians know exactly how many of their people claim some sort of church preference. The question was asked in their national census last year. The U. S. Census Bureau has been skittish about such a question. People would be offended, the Bureau figured, by a direct inquiry into their personal affairs.

Poll-takers for **The Catholic Digest** were not skittish but asked the question in an off-hand manner: "By the way, what is your religious preference, Protestant, Catholic, Jewish or what?" Next question was, "Do you happen at the present time to be an active member of a church?"

Of Americans above 17 years old 95 per cent claim to have a preference. Totals: 68 per cent Protestant, 23 per cent Roman Catholic, 4 per cent Jewish, and a few miscellaneous.

Figures are high

A lot more people claim to be church members than are actually listed on membership rolls, if **The Catholic Digest** survey is accurate.

There are 6,083,000 Lutherans 18 years old and over in the United States, according to **The Digest** report. Since the 18-and-older group are 70 per cent of the population, the Lutheran total including children would be about 8,690,000. Actual baptized membership reported a year ago was 6,295,296.

There are an additional 1,897,000 Americans 18 years old and over who say the Lutheran church is their "preference," **The Catholic Digest** says. Adding in those un-

der 18 (271,000) the "preference" Lutherans would total 2,168,000.

Catholic Digest questions included this: Did you happen to attend any Sunday or Sabbath church service during the last 12 weeks? Based on answers to the poll-takers, Lutheran attendance in the United States was 5,056,000 in the 18-year-and-older group.

Summary

Catholic Digest figures for individuals 18 and older are

	Preference	Church members	Attend in 12 w
Roman Catholic....	23,700,000	20,619,000	19,434,0
Baptist	18,000,000	14,040,000	13,320,0
Methodist	16,600,000	12,782,000	10,458,0
Lutheran	7,900,000	6,083,000	5,056,0
Presbyterian	7,200,000	5,760,000	4,918,0
Episcopal	3,000,000	2,280,000	2,100,0
Congregational	1,600,000	1,040,000	928,0
Other Protestant ...	16,800,000	11,760,000	11,088,0
Jewish	3,500,000	1,750,000	1,540,0
Others	600,000		
No church	5,100,000		408,0
	104,000,000	76,114,000	69,250,0

Catholics are younger

"The typical American Protestant is a woman in her early 40's, white, a high school graduate, and wife of a manual laborer," **The Catholic Digest** summarized from its survey. "She lives in a small midwestern town, under 10,000, and goes to church once or twice a month."

The "typical" American Catholic, says **The Digest**, "is a woman about 35, white, had a year or two of high school and is married to a semi-skilled manual worker in the lower middle income bracket. She lives in a city of 50,000 in New Jersey and goes to Mass practically every Sunday."

These "typical" Protestants and Catholics are based on averages reported in **The Catholic Digest**, indicating that Protestant women outnumber men (36,750,000 women, 34,505,000 men). They outnumber Catholics more conspicuously in the upper age brackets than in the lower (people 45 to 54 are 70 per cent Protestant, 20 per cent Catholic . . . those 18 to 24 are 60 per cent Protestant, 30 per cent Catholic).

Protestants heavily predominate in the Southern and Central states while Catholics are a majority in New England and nearly equal Protestants in the Middle Atlantic states. Also Protestants are far ahead in the country and small towns and Catholics are nearly even in big cities. —The Lutheran

Bibles For Russia

By Robert T. Taylor, General Secretary, American Bible Society

There are plenty of Russian Bibles in the United States. There is evidence the Bibles would be used in Russia. There is no way to send these Bibles into the U.S.S.R. in quantity. We have no evidence that Scriptures mailed are delivered.

These are the plain facts in a situation which is much discussed and about which a considerable amount of misinformation is being put out.

Stocks of Russian Bibles

The American Bible Society has on hand ready for shipment to Russia 84,891 Russian Bibles, 193,714 Russian New Testaments with Psalms and 522,946 Russian Gospels. These are all in the Holy Synod version and in the new Russian orthography. These are from the first editions of Russian Scriptures in the new Russian orthography printed on American soil. They were published by the American Bible Society from 1943 to 1948.

These Scriptures can be purchased for \$1.00 for a Bible, 35c for the New Testament with Psalms and 2c for Russian Gospel. They are given without charge to those who can demonstrate real ability to place Scriptures in the hands of Russian speaking people who will read them.

The American Bible Society has published 1,698,200 volumes of Scripture in the new Russian orthography. Of this number, it had in stock on December 1, 1952 4,891 Bibles, 193,714 New Testaments with Psalms and 522,946 Gospels. This means that the Society has distributed 896,649 volumes in the new Russian orthography. Of this number, 220,000 were shipped into Russia through official channels.

The Desire for Russian Scriptures

But do the Russians really want Bibles? Through the years they have always been eager to receive the Holy Scriptures when the way was open. In 1945 the Society shipped 5,000 Russian New Testaments with Psalms and 100,000 Gospels in the new Russian orthography to the Patriarch of Moscow.

When Metropolitan Gregory of Leningrad and Novgorod was in New York in 1947 he stated his willingness to accept 200,000 Bibles, 500,000 Russian New Testaments with Psalms and 1,000,000 Russian Gospels on behalf of the Russian Orthodox Church. The American Bible Society at once shipped through the Amtorg Trading Corporation all of the Russian Scriptures the Society had in stock; 10,000 Russian Bibles, 5,000 Russian New Testaments with Psalms, 100,000 Russian Gospels and 1,000 Ancient Greek New Testaments, to the Patriarch Alexei of Moscow for distribution to seminaries and to the Russian people.

Letters have been received telling of the delivery of these Scriptures and describing the joy with which they were welcomed.

Metropolitan Gregory donated to the American Bible Society, in gratitude for the publishing of the Scriptures in the new orthography and for making the generous of-

fer of Scriptures for Russia, a beautiful icon showing our Lord holding His hand on an open book with the following quotation:

"A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another."

St. John 13:34-35

So far it has not been possible to complete the shipment of Scriptures. In the meanwhile, the American Bible Society has distributed outside the U.S.S.R. 676,649 copies of the Russian Scriptures in the Holy Synod version and in the new orthography. There is, of course, no way of knowing how many of these may have gone into Russia. We do know Russian people have received the Scriptures with eagerness when they are able to get copies.

Why Not Smuggle Bibles to Russia?

If it were possible to smuggle Scriptures into the U.S.S.R., such activity should not be publicized. There is seldom much smuggling done by a noisy smuggler. Published claims and bungling attempts by uninformed or ambitious groups can result in serious reprisals on Russian Christians and can destroy Scripture distribution to Christians in border countries.

Russia Will Have the Bible

The whole history of God's Word in the world demonstrates that the people will have the Bible. The ultimate victory is always God's and the Bible always breaks through to the people.

The struggle of the Russian people for the Bible has been long and hard.

The ancient Slav language "Slavonic" was the language in which Scriptures for the inhabitants of the Slavic countries were produced for several centuries. The Bible was first printed in 1581. This language is still in ecclesiastical use.

Bible Work by Russians

The translation into modern Russian currently in widest use is that made under the auspices of the Holy Synod between 1819 and 1872.

Under the stimulation and assistance of the British and Foreign Bible Society, a St. Petersburg Bible Society was founded in 1813 and in 1814 became the Russian Bible Society with Imperial approval. It was disbanded by the Tsar in 1826 but in its twelve year life it had produced translations of the Scriptures into 17 languages, printed in 30 and circulated over 600,000 Scriptures. Such was the life of Russia's only Bible Society. There has never been another national Bible Society in Russia.

Until 1923 the British and Foreign Bible Society continued work through its own staff. When it was forced to cease it had produced in Russian, 344,000 Bibles, 7,132,000 New Testaments and 10,972,000 Gospels and other Portions.

(Continued on page 13)

NEWS AND NOTES

(Continued from page 2)

active in the organizations of the church. They have one other son, Richard, who is in the armed forces and stationed in Alaska.

Ancher Nelsen has farmed near Hutchinson all his life and therefore, has been prominent in agricultural advancements in Minnesota. He was helpful in setting up the farm platform for Eisenhower during the fall campaigning. Ancher served 15 years in the State Senate and now after his inauguration on January 7, he will pre-side over that department.

On the day of the inauguration, one hundred and fifty friends gathered at a hotel in St. Paul for a testimonial dinner for Ancher and Pastor N. B. Hansen was among the speakers.

As we remember those in high places in our prayers, let us also remember Ancher and thank God for Christian leaders in government.

Sioux City, Iowa. A tradition is being established in one of the large department stores in Sioux City which has met with overwhelming approval. The tradition is that of inviting local church and civic choirs to provide Christmas music for the public during the holiday shopping season.

This year, Our Savior's Lutheran Choir was invited to participate in this inspiring tradition. On the evening of December 22, the choir rendered several seasonal numbers — "Lo, how a rose 'er blooming", "Carol of the bells", a Ukrainian air, "Gloria in Excelsis", two numbers from the annual Christmas Cantata and ending with "Silent Night, Holy Night."

Christmas music floated ecstatically from the tower of Our Savior's Church welcoming members and friends to a memorable Christmas Day service. The church was beautifully decorated with Banksiana, Poinsettias, candles and two lighted trees. The service opened with an organ prelude, Reyder's "Christmas Medley" by our organist, Mrs. Harry Olsen. The choir selec-

tion for the day was "Gloria in Excelsis." Mrs. Frantz-Oluf Lund sang the ever beautiful "Gesu Bambino." Pastor Lund's heartwarming message on the true meaning of Christmas had an inspiring influence on the many who filled our church on Christmas Day.

The Sunday School Christmas Tree program was held on Friday evening, December 26. Many hours of hard work and concentrated effort on the part of young and old went into the making of this splendid program—"The Kingdom of the Christ Child." The emphasis of the service was on the Kingdom of the Christ Child, represented by Christians of all ages coming to the manger—beginning with the Wise Men and then down to the young children of our own time.

No doubt, the highlight of the Christmas season was reached when the choir members of Our Savior's Church under the spontaneous and able direction of its leader, Pastor Frantz-Oluf Lund, presented the annual Christmas cantata, "The World's True Light" by Stults at four o'clock Sunday afternoon, December 28. Their efforts were gratefully acknowledged by a capacity audience of members and friends.

Our apologies go to Pastor Anker Jensen. We asked him to write an article for the New Year's issue, which he did early in December. And we filed it away and forgot it. But the fine article appears on page 4 in this issue.

Chaplain Gilbert Jensen will soon be on his way to Japan. He has promised to write us about once a month. An article from his pen appears on page 7 in this issue.

Milltown, Wis., Rev. A. E. Neve, Pastor. On Sunday December 21 a group of 20 were admitted into membership of the congregation. Of this number 4 were admitted by adult baptism and 6 by adult confirmation and the remainder by transfer.

Because of the crowded and congest-

ed conditions in our Sunday School, the congregation recently authorized the church Council in cooperation with the Sunday School staff to study the need for more room. Our Sunday School has doubled in enrollment in the last 8 years. Our present enrollment is now over the 200 mark and we have baptized children under 2½ years of age.

Floor plans of our present plant together with pictures of both the interior and exterior of our present church and an analysis of our Sunday School (K-12 ages), the community and the field work were compiled into a report and submitted to the **Interdenominational Consultants, The Bureau of Church Building and Architecture**, of the National Council of Churches in New York, for study. Our case was studied and recommendations were made by one of the consulting architects who is a member of the Bureau.

With this report in hand a committee of 3 from the church council and from the Sunday school were authorized by the church council to study the matter further and report to a joint meeting of the Church Council and Sunday school staff. The Sunday School staff will draw up definite recommendations to present to a meeting of the congregation.

THE BOARD OF HOME MISSIONS

will have its annual meeting, God willing, at the Conference Room of Pioneer Memorial, Blair, Nebraska, Wednesday and Thursday, February 25 and 26, beginning Wednesday 10:00 A.M. Anyone having matters which should have Home Mission consideration please send to the undersigned by Febr. 20.

Hans C. Jersild, Chairman
K. M. Matthiesen, Secretary

THE EXECUTIVE SECRETARY

the Board of Home Missions meets Tuesday, Febr. 24, at 2:00 P.M. in the Conference Room of Pioneer Memorial, Blair, Nebraska.

Hans C. Jersild

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Synodical Budget	191191.60	20717.10	75000.00	21857.50	34870.00	6600.00	1842.00	30305.00
Previously acknowledged	100530.51	13504.13	35486.72	11797.46	16577.57	3937.61	1634.50	17592.00
Penn Yan, N. Y., Rev. Viggo Petersen in memory of T. Sergeant H. Adolph Berthelsen who died in Japan in the service of his country.	5.00							
Minden, Nebr., Bethany Luth. Sunday School, offering at Christmas program	44.33	44.33						
Owatonna, Minn., Our Savior's Luth. Sunday School	38.45	38.45						
Minden, Nebr., Fredericksburg Luth. Sunday School	43.31	43.31						
Audubon, Ia., Ebenezer Luth. Sunday School	25.00	15.00		10.00				
Ellendale, Minn., St. Ansgar Luth. Church, offering at Christmas tree program	17.30	17.30						
Oshkosh, Wis., Clarence, Lorraine and Sharon Schroeder	5.00	5.00						
Blair, Nebr., Danish Ladies' Aid in memory of Mrs. John Wolsmann....	3.00				3.00			
Poy Sippl, Wis., First English Luth. Sunday School for the Oaks Children's Home, offering at Christmas program	56.00	56.00						
Hazelwood, Minn., Immanuel Luth. Sunday School for the three Homes.	23.00	23.00						
Falmouth, Me., Mrs. Hertha Hansen and Mrs. Rayden Colley in memory of Hans Larsen of Emmaus Church	2.00							2.00
Falmouth, Me., Ladies' Aid of Emmaus Luth. Church in memory of								

(Continued on page 14)

BY THE FIRESIDE

LEARN TO WAIT

Learn to wait—Life's hardest lesson,
 Learned, perchance, through blind-
 ing tears
 While the hearthrobs, sadly march on
 To the tread of passing years.
 Learn to wait hope's slow fruition;
 Faint not, though the way seem long;
 There is joy in each condition—
 Hearts, though suffering, may grow
 strong.
 Constant sunshine, however welcome,
 Ne'er would ripen fruit or flower;
 Giant oaks owe half their greatness
 To the scathing tempest's power.
 Thus a soul, untouched by sorrow,
 Aims not at a higher state;
 It seeks not a brighter morrow;
 Only sad hearts learn to wait.
 Human strength and human greatness
 Spring not from life's sunny side;
 Heroes must be more than driftwood
 Floating on a waveless tide.
 —Author Unknown

REFUGEES ARE ASSET

Canadians have made an interesting discovery—that in providing homes for refugees escaping totalitarian tyranny in Europe, they have entertained an-
 is unawares.
 Far from pushing native-born Cana-
 tians into bread lines, as some timid
 ists predicted, the refugees have been
 making remarkable contributions to
 Canadian economic life.
 A DP who settled in Saskatchewan
 bought with him a hitherto secret
 process for curing pork, and the firm
 employing him is far out in front. The
 work of a small group of DP forest en-
 gineers has given commercial value to
 trees previously regarded as of scant
 worth. They revealed methods of dry-
 ing British Columbia hemlock and cot-
 tonwood to be made into plywood.
 They introduced a system of trimming
 and grading that has added millions to
 the value of the province's timber
 lands.
 Still another immigrant has built up
 the business of the hygienic cleaning of all
 kinds of nuts, seeds and dried fruits,
 with "waste" cleaned and reclaimed for
 poultry feed. A kid-glove business es-
 tablished by a DP revived a decaying
 town in Ontario and expanded to the
 tanning of goat skins; goats were rais-
 ed in the country with a by-product of
 cheese, formerly imported but now
 made from goat's milk.
 These are only a few examples out of
 many. An Ottawa estimate places the

number of workers employed in busi-
 nesses set up by DP's as more than
 twice all the refugees admitted to the
 country.—The Gospel Banner.

THE LIGHT IN THE PORTHOLE

D. L. Moody tells the story of an At-
 lantic passenger who lay in his bunk
 in a storm, deadly seasick. A cry of
 "Man overboard!" was heard. "May
 God help the poor fellow," prayed the
 man. "there is nothing I can do." Then
 he thought, "At least I can put my
 lantern in the porthole," which he did.
 The man was rescued, and recounting
 the story the next day he said, "I was
 going down in the darkness for the last
 time when someone put a light in a
 porthole. It shone on my hand, and a
 sailor in a lifeboat grabbed it and pul-
 led me in." Weakness is no excuse for
 our not putting forth all the little
 strength we have, and who can tell
 how God will use it?—The All Nations
 Missionary Review.

WHEN LIFE IS DONE

I'd like to think when life is done
 That I had filled a needed post,
 That here and there I'd paid my fare
 With more than idle talk and boast;
 That I had taken gifts divine,
 The breath of life and manhood fine,
 And tried to use them now and then
 In service for my fellow men.
 —Edgar Guest

THE WAY YOU LOOK AT IT

A man driving in the country one
 day saw an old man sitting on a fence
 rail watching the automobiles go by.
 Stopping to pass the time of day, the
 traveler said:

"I never could stand living out here.
 You don't see anything. You don't
 travel like I do. I'm going all the
 time."

The old man on the fence looked
 down at the stranger slowly and then
 he drawled:

"I can't see much difference in what
 I'm doing and what you're doing. I
 set on the fence and watch the autos go
 by, and you set in your auto and watch
 the fences go by. It's just the way you
 look at things."—The Lookout.

Teacher: "Give an example of period
 furniture."

Student: "Well, I should say an elec-
 tric chair, because it ends a sentence."

ALONG THE LINE

Telephone News, a small sheet is-
 sued monthly by a telephone company,
 gives the following item: What may be
 the longest romantic telephone call on
 record took place in Los Angeles re-
 cently, when a 17-year-old girl and her
 boy friend talked for 7 hours and 30
 minutes.

The unidentified young lass entered
 a telephone booth at 8 o'clock in the
 morning. She talked all morning
 standing up until the proprietor
 brought her a stool. At noon, she ate
 her lunch, still talking away—and lis-
 tening, too, we hope. She hung up at
 3:30. When questioned, she said:
 "We're very much in love."

A teacher was giving her class the
 story of the creation. A hand went up.

Teacher: "Yes, Johnnie?"

Johnnie: "My father says we are all
 descended from monkeys."

Teacher: "You should not tell your
 private family affairs to the class."

"What has your boy learned at school
 so far this term?"

"He has learned that he'll have to be
 vaccinated, that his eyes aren't really
 mates, that his teeth need repairing,
 and that his method of breathing is en-
 tirely obsolete."

REVEALMENT

By A. Whitson Norton

I watched him as he walked—led by
 his dog,
 For he was blind—upon a crowded
 street;
 While from an old guitar his palsied
 hand
 Brought forth a melody so sad and
 sweet
 That I forgot the errand I was on
 And stood with others, listening to his
 song.

His voice had not unusual charm,
 nor did
 His sightless eyes demand my sym-
 pathy,
 But something in the phrase, "Just as
 I am,"
 Struck with tremendous force the
 heart of me.
 I dropped a dollar bill into his can
 And hurried on, a wiser, better man.
 —Home Life.

A Page for Youth . . .

HOMER LARSEN, Editor

YOUTH SUNDAY — FEBRUARY 22, 1953

By Juanita Petersen

With a prayer in our heart as sincere as that of the first shepherds as they were guided to the manger in Bethlehem, we begin a new year in our Luther League work. **THY WILL BE DONE ON EARTH**, our theme for 1953 is a prayerful one, and a thoughtful one!

Youth Sunday which is February 22, or the last Sunday in February, is the first item to which we must give consideration this year. Begin your plans as soon as possible in order to present an effective Youth Sunday program whether it be at the morning worship service, or at a more convenient time for your particular League. Also keep in mind that it is not necessary that your Youth Sunday program be on February 22 if another date would be more satisfactory.

Be sure to get all your Luther Leaguers working. Let me remind you of one of the objectives of our Luther League program: "To establish the young people of the Church in Christian faith and to enlist them as active servants of Christ in the various phases of work through His Church."

Give your Youth Sunday lots of publicity. This may be done through your church bulletin, local papers, and

remember that a personal invitation by card or letter is very important too.

This year it is our plan to give special emphasis to Missions for our Youth Sunday Offerings. To refresh your memory concerning our Mission program—we support a seminary student in South America which costs \$1,000 a year. Also it was decided last summer to sponsor the building of a chapel for our Japan Mission which includes the purchasing of a site. It is hoped that we can realize \$3,000 toward this program in a three-year period. Of course all funds received each year above the \$1,000 mentioned above are held for this Japan Mission project. The Youth Sunday offerings should be sent direct to the Synodical Luther League treasurer, Mr. Bob Hansen, Trinity Seminary, Blair, Nebraska.

In a few days a packet containing Youth Sunday materials will be mailed to your pastor. Watch for this and order any materials that you will need.

Let it be your prayer, too, that your own Youth Sunday observance will be a real blessing to each Luther League, to your church and your community.

CHURCH HELPS YOUNG FARMERS

"When this time of the year comes around", a young wife remarked as she looked up from knitting baby clothes, "I'm so glad we don't ever have to move again."

It was the Spring of the year, "moving time" in Iowa when she made this remark. The Placement Committee of her rural home had helped her and her young husband get a loan from the Federal Land Bank and purchase a 120-acre farm.

The Church of the Brethren, to which she belongs, tries to get all of its rural churches to have a Placement Committee like this to help its young couples get started in farming.

The Evangelical Lutheran Church uses about ten per cent of the investment funds of its central boards to loan to young Brethren couples to help them buy farms or small business establishments.

Over 400 Catholic churches have parish Credit Unions which help Catholics to locate in Catholic parishes.

Stories of 16 rural churches that are helping their young couples get started have been published in a 96-page bulletin (40c) by the Rural Department, Drew Seminary, Madison, N. J.

Some people feel this type of work for the men of the church is more important than attending church suppers and paying for their wife's cooking a second time.

"POOR MEXICO"

"Poor Mexico! It is so far from God and so near the United States!" These are the words of a former Mexican president.

We are Mexico's nearest neighbor. Isn't it about time for us to get better acquainted with her and be more neighborly?

Mexico has had a bigger Land Reform program than any other country. Nearly two million Mexican families have been given land by their government.

There are 120,000 rural communities in Mexico and only 16,467 schools. The country needs 100,000 more rural teachers.

About 250,000 American tourists go to Mexico each year. They see bull fights, buy lottery tickets and come home and say "Mexicans are lazy." If they ate only beans and corn for dinner and only corn and beans for supper, as many Mexicans do, they would be lazy too.

The Rural Church Department at Drew Seminary, Madison, N. J., is distributing a bulletin called "One Foot on the Land" (30c) which describes rural life in Mexico.

The per capita income in Mexico is \$38 a year or only fifteen times what it is on this side of the Rio Grande. Our government has a "good neighbor policy" towards Mexico. All that is needed now is 150,000,000 good neighbors.

BIBLES FOR RUSSIA

(Continued from page 9)

From 1922 until the large printing of Russian Scriptures by the American Bible Society 1943-1948, there was a number of relatively small editions printed. These include the first Bibles in the new Russian orthography, an edition of 25,000 printed in Leningrad in 1926 with type set and plates made possible from the American Bible Society.

Pray for the Way

So it is that today the Russian Scriptures are printed and ready for shipment. The Russian people have ever had a desire for the Scriptures. But the way is not now open. These are days when American Christians must pray and wait upon the Lord. Our error of atheism must not be allowed to stampede us into rash actions which are not of the Lord. We must guard against false prophets. Church leaders and our American Bible Society are alert and ready. Our prayers can hasten the opening of the way.

Go to Scandinavia NOW by Ship

Enjoy more than a full week of luxurious resort hotel living while crossing the Atlantic. Your trip by ship is actually a vacation within a vacation. If you have travelled by ship before you know what we mean—If not, there are no words that can quite describe the pleasures of an ocean trip.

SAILINGS IN THE NEAR FUTURE

Stockholm	-	-	Jan. 26
Gripsholm	-	-	Feb. 13
Stockholm	-	-	Feb. 21
Gripsholm	-	-	Mar. 13
Stockholm	-	-	Mar. 24
Gripsholm	-	-	April 10

Low thrift season fares are in effect on these sailings. Minimum thrift season fares:

First Class \$285; Tourist Class \$195.

For further information see your travel agent.

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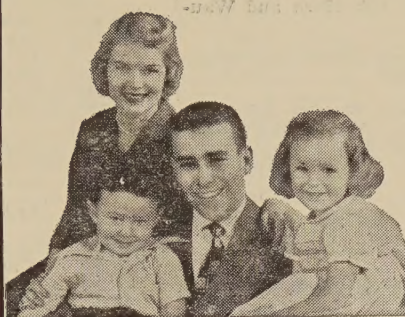
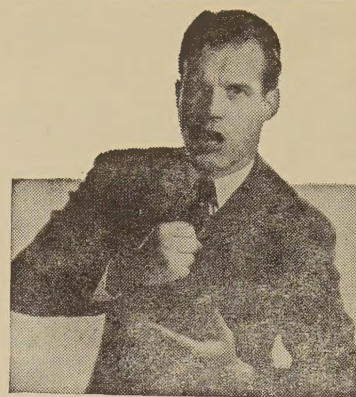
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TRAVEL TO DENMARK

ACKNOWLEDGMENTS (Continued from page 10)

ACKNOWLEDGMENTS (Continued from page 10)									
Hans Larsen	5.00			5.00					21.
Falmouth, Me., Emmaus Luth. Church Ladies' Aid	21.00								40.
Falmouth, Me., Emmaus Luth. Church	40.84								
Falmouth, Me., Emmaus Luth. Church: November Mission money									
\$21.26, December Mission money \$14.97	36.23	21.36	14.97						15.00
Cedar Falls, Ia., the Missionary Guild of Nazareth Church	30.00	15.00				15.00	15.00	100.00	
Cedar Falls, Ia., the Dorcas Ladies' Aid of Nazareth Church	180.00	50.00							
Exira, Ia., Exira Luth. Sunday School for the Elk Horn Children's Home	13.34	13.34							
Flaxton, N. D., United Luth. Church	53.55		53.55						50.00
Brush, Colo., First English Ev. Luth. Church	329.24	29.24	250.00						
Chicago, Ill., Edel Hansen of Atonement Church	1.00				1.00				
Chicago, Ill., Atonement Luth. Church in memory of N. P. Nielsen	7.50								10.00
Chicago, Ill., Atonement Luth. Church	166.80	6.80	100.00	30.00		20.00			
Redwood Falls, Minn., in memory of Mrs. Jens Schou of Bethany Church, Morgan: Mrs. Carl Christiansen and Clinton Christiansen, each \$1	2.00	2.00							
Redwood Falls, Minn., in memory of Mrs. Jens Schou of Bethany Church, Morgan: Mr. and Mrs. R. Hoffbeck and Mr. and Mrs. G. Harold Gegner, each \$1	2.00				2.00				
Redwood Falls, Minn., in memory of Mrs. Jens Schou of Bethany Church, Morgan: Mr. and Mrs. R. Hoffbeck and Mr. and Mrs. G. Hoffbeck, each \$1	2.00					2.00			
Milltown, Wis., Employees of the Milltown Co-op Service in memory of a fellow worker who died recently	7.50	7.50							
Milltown, Wis., Milltown Luth. Sunday School Christmas offering	61.56	61.56							8.33
Minneapolis, Minn., Luth. Bible Institute for Rev. A. R. Petersen	8.33								
Morgan, Minn., Bethany Luth. Sunday School, Christmas offering	22.76	11.38			11.38				
Harlan, Ia., Immanuel Luth. Church	200.00		200.00						5.00
Lake Forest, Ill., Miss Christine Petersen	15.00		5.00		5.00				
McNabb, Ill., Emmaus Luth. Sunday School for the Elk Horn and Waupaca Homes	27.82	27.82							
Waupaca, Wis., Trinity Ev. Luth. Church	384.61	34.61	150.00	50.00	50.00	35.00	15.00	50.00	
Los Angeles, Calif., final distribution of the Jens and Betzy Roy Estate	226.61				226.61				
Caruthers, Calif., Our Savior's Luth. Sunday School	40.00	40.00							9.46
Milltown, Wis., Milltown Luth. Church	9.46				5.00	7.25			
Coulter, Ia., Sunday School Class No. 10 of Nazareth Sunday School	12.25								
Evan, Minn., in memory of Mrs. Arthur P. Jensen: Mrs. Laura Christensen \$3, Mr. and Mrs. Clarence Ninow family \$1	4.00	4.00							
Evan, Minn., in memory of Mrs. Arthur P. Jensen: Mr. and Mrs. Wm. Voelty \$1, Mr. and Mrs. Valoren Simonsen \$2	3.00				3.00				
Winnetoon, Nebr., Bethesda Luth. Sunday School, Christmas tree offering in memory of Kathy Nygaard	11.50	11.50							
Fremont, Nebr., John and Anna Brandt	2.00						2.00		
Green Bay, Wis., Bethel Ev. Luth. Church	365.20	5.20	180.00	50.00	30.00	20.00		80.00	
Westbrook, Maine, Mr. and Mrs. Henry Thompson	25.00	25.00							
Sidney, Mont., Pella Luth. Sunday School Christmas offering for the 3 Homes	185.65	185.65							
Viborg, S. D., Turkey Valley Luth. Sunday School offering at Christmas program	24.90	24.90							
Viborg, S. D., Turkey Valley S. S., contents of birthday bank	4.50					4.50			
Lincoln, Nebr., Our Savior's Luth. Church	185.00	20.00	75.00	20.00	20.00	10.00	5.00	35.00	
Penn Yan, N. Y., Richard Seager	6.62	6.62							
Penn Yan, N. Y., St. Paul's Luth. Sunday School	105.73	105.73							
Penn Yan, N. Y., St. Paul's Ladies' Aid	30.00		15.00		15.00				
Easton, Calif., Immanuel Luth. Church	5.00	5.00							
Penn Yan, N. Y., St. Paul's Ev. Luth. Church	207.95	40.00			121.57	36.07	10.31		
Los Angeles, Calif., Olivet Luth. Church	302.00	25.00	150.00	25.00	25.00	35.00	15.00	27.00	
Omaha, Nebr., Pella Ladies' Aid	65.00				40.00	25.00			
McNabb, Ill., the Luth. Ladies' Aid	50.00		50.00						
Camp Douglas, Wis., St. Stephen's Luth. Church	23.58		15.00		8.58				
Oshkosh, Wis., Our Savior's Luth. Church	238.80	25.00	100.00	25.00	25.00			63.00	
Clifton, Ill., Clifton Luth. Ladies' Aid in memory of Mrs. Earl Janssen's father	5.00							5.00	
Laurel, Nebr., in memory of Mrs. Raymond Graffis: Mrs. Edna Childers, Marvel Childers, Mr. and Mrs. Reuben Voecks, Mrs. W. Hugelmann, each \$1, Mr. and Mrs. W. Nielsen and Ronald \$2	6.00					6.00			
Laurel, Nebr., in memory of Mr. Raymond Graffis: Gethsemane Ladies' Aid \$5, W. Knudsen \$2, Nick Kvols \$2.50, James Sullivan \$3, Paul Gade \$3, Magnus Hansen \$2, Fred Brockmoeller \$2, Soren Hansen \$2	21.50				21.50				
Laurel, Nebr., in memory of Marius Kastrup: Gethsemane Luth. Church \$10, Mr. and Mrs. Nick Kvols \$2.50	12.50							12.50	
Brush, Colo., All Saints Church	27.41	27.41							
Albert Lea, Minn., Trinity Ladies' Aid and friends in memory of Otto Miller Nelsen	39.00	7.00			32.00				
Oaks, Okla., Miss Nana Nielsen	15.00		5.00		5.00		5.00		
Geneva, Minn., Community Luth. Church in memory of Fred Thompson	37.00			35.00	2.00				
Geneva, Minn., Community Luth. Church, Thanksgiving and Christmas offering	70.90								70.90
Cordova, Nebr., Our Savior's Luth. Church \$5 to each of the 3 Homes	15.00	15.00							
Ostenfeld, Man., Canada, Ostenfeld Luth. Church	49.00	9.00	25.00		5.00			10.00	
Los Angeles, Calif., Ladies' Aid "Maria", \$10 for each of the 3 Homes	30.00	30.00							
Fresno, Calif., Grace Luth. Sunday School	24.60	24.60							
Northfield, Minn., St. Peter's Luth. Church	150.00	25.00	75.00		25.00			25.00	
Salt Lake City, Tabor Luth. Church	225.00	25.00	100.00	25.00	25.00	15.00	10.00	25.00	
Scranton, Ia., First Luth. Sunday School Christmas offering and birthday money	49.03					49.03			
Albert Lea, Minn., Good Cheer Circle of Trinity Church in memory of Otto Nelson for the Oaks Children's Home	25.00	25.00							
West Branch, Ia., in memory of Mrs. Anna Christensen: Mr. and Mrs. Adolph Miller \$2; Mrs. Agnes Madsen \$1	3.00				3.00				
West Branch, Ia., in memory of Mrs. Anna Christensen: Mr. and Mrs. Evald Olsen \$2, Mr. and Mrs. Henry Johnson \$2	4.00				4.00				
Milltown, Wis., Milltown Busy Bees in memory of Mrs. Lena Lund, Mrs. James Johnson, Karl Voltz and H. J. Fahrendorff	8.00				8.00				
Sidney, Mont., Mr. and Mrs. Andrew Dynneson of Brorson Church	100.00		50.00		25.00			25.00	
Laurel, Nebr., Gethsemane Ladies' Aid	100.00		35.00		30.00	10.00	10.00	15.00	
Blooming Prairie, Minn., Trinity Luth. Sunday School offering at Christmas program	36.78	36.78							
Blooming Prairie, Minn., Trinity Luth. Church Christmas Day offering, \$57.12, mission envelopes \$13.60	70.72				57.12	13.60			
Seymour, Wis., H. J. Selmer in memory of Mrs. Peter Andersen, Green Bay, Wis.	5.00				5.00				
Big Flats, Wis., Zion Luth. Church, Christmas offering from congregation \$12, from Sunday School \$4	16.00	16.00							
West Branch, Ia., from friends in memory of Laura Petersen	3.50				3.50				
West Branch, Ia., from friends in memory of Anna Christensen	16.00				16.00				
Sidney, Mich., Immanuel Luth. Church	16.95	3.70							18.65
McCabe, Mont., Ebenezer Luth. Sunday School for the three Homes, Christmas offering and birthday money	72.39	72.39							
Swan River, Man., Canada, Scandinavian Luth. Church	40.00		20.00					20.00	
Del Rey, Calif., Pella Luth. Church	50.00		25.00		15.00			10.00	
Portland, Ore., Bethany Luth. Ladies' Aid for the Elk Horn and Waupaca Homes	20.00	20.00							
Portland, Ore., Bethany Luth. Ladies' Aid	95.00		35.00		25.00	20.00		15.00	
TOTAL	106004.01	14821.25	37007.98	12340.98	17481.83	4261.06	1721.81	18369.00	

PLEASE NOTE: In the Jan. 12th issue of the Ansgar Lutheran was gift in memory of H. A. Larsen, Spencer, Iowa. It should have been in memory of Anton Jorth. In a recent issue there was a memorial gift from Westby, Mont., for Home Mission from Mr. and Mrs. Mikkel Jorgensen. It should have been from Mr. and Mrs. Frank Bast and Mikkel Jorgensen. Mr. and Mrs. Alfred H. Christensen of Ebenezer Church, Audubon, Ia., sent \$80.00 in December for various missions. It was all in memory of Mrs. Raymond Nielsen. In the acknowledgments last week was a gift of \$20.00 for Home Mission in memory of Mrs. J. Christensen, Ruskin, Nebr. It should have been from Mrs. J. C. Christensen, and one of the givers was Wilbur Petersen. It should have been Mr. and Mrs. William Petersen.

Previously acknowledged	South							L.W.A. Gen. Fd.	
	Total Received	Japan	Amea. Mission	Santal Mission	Sudan Mission	Jewish Mission	China and S.S. Foreign Missions	Centers	Missions
Previously acknowledged	76565.09	8788.90	11273.08	5638.08	9853.65	474.91	109.01	40054.96	372.50
are, N. D., Trinity Luth. Sunday School	43.58	10.89	10.89	10.90	10.90				
er, Ia., Bethany Luth. Sunday School	8.00				8.00				
on, Mich., Miss Joan Laney	15.00			5.00		5.00	5.00		
it, Mich., Northwest Trinity Luth. Church, Christmas offering	88.54	22.13	22.13	22.14	22.14				
it, Mich., the Women's Mission Guild of Northwest Trinity Luth. Church	50.00	12.50	12.50	12.50	12.50				
osh, Wis., Clarence, Lorraine and Sharon Schroeder	5.00							5.00	
ington, Minn., Farmington Luth. Church	19.25				19.25				
W.M.S. of the Wisconsin District	80.00	50.00		30.00					
W.M.S. of the Wisconsin District \$55 for Helen Danielson's salary and \$70 for Helen Margareth Jacobsen's salary	125.00		55.00		70.00				
Falls, the Missionary Guild of Nazareth Church for Helen Danielson's salary	10.00		10.00						
Falls, Ia., the Missionary Guild of Nazareth Church	30.00	10.00		10.00	10.00				
Falls, Ia., the Dorcas Ladies' Aid of Nazareth Church for Helen Danielson's salary	20.00		20.00						
Falls, Ia., the Dorcas Ladies' Aid of Nazareth Church	75.00	25.00		20.00	20.00	10.00			
Branch, Ia., Bethany Luth. Ladies' Aid	25.00							25.00	
go, Ill., Atonement Luth. Church	69.35	69.35							
go, Ill., Atonement Mission Band	15.00	15.00							
go, Ill., Atonement Ladies' Aid	5.00		5.00						
ood Falls, in memory of Mrs. Jens Schou: Mr. and Mrs. Victor Hansen \$1, Mr. and Mrs. Elmer Bendixson \$2, Mr. and Mrs. Chris Hansen \$1	4.00							4.00	
Wis., First Ev. Luth. Church	7.00			7.00					
Nebr., the Lutheran Daughters for support of Valdon, a native worker in the mission	100.00				100.00				
Ia., St. Paul's Luth. Sunday School	8.05				8.05				
Forest, Ill., Miss Christine Petersen	25.00	5.00	5.00	5.00	5.00			5.00	
hers, Calif., Our Savior's Luth. Sunday School	25.00	15.00			10.00				
Minn., in memory of Mrs. Arthur P. Jensen: Mr. and Mrs. Theo. Andersen \$1, Mr. and Mrs. R. Jensen \$1, Mr. and Mrs. E. Kjeldgaard, Johanne and Henry \$3, Mr. and Mrs. R. Christensen \$2, Mrs. Nelia Hansen \$2, Mrs. M. Christensen \$1	10.00	5.00		5.00					
ont, Nebr., First Luth. Church Christmas offering	125.21			125.21					
ont, Nebr., Mr. and Mrs. Carl Jetter	40.00							40.00	
ont, Nebr., First Luth. Churchwomen	43.10	43.10							
onville, Fla., J. Andersen	20.00				20.00				
Bay, Wis., Bethel Ev. Luth. Church	182.18							182.18	
brook, Me., Mr. and Mrs. Henry Thompson	15.00							15.00	
ln, Nebr., Our Savior's Luth. Church	5.00							5.00	
t Lea, Minn., the late Mrs. H. P. Larsen	50.00							50.00	
t Lea, Minn., Trinity Luth. Church	154.02							154.02	
ead, Ia., Bethesda Ladies' Aid for support of a native boy in school in Sudan	40.00				40.00				
ea, Ia., Mrs. Frank Johnson for support of a native boy in school in Sudan	5.00				5.00				
ie, Wis., Danish Ladies' Aid of Immanuel Luth. Church in memory of Kristine Olsen	10.00		10.00						
Wis., First Luth. Church	19.00							19.00	
in, Nebr., Mr. and Mrs. Alfred Sorensen in memory of Mrs. C. Christensen	5.00		5.00						
ie, Wis., a group of friends in memory of Mrs. N. P. Olsen	23.00			23.00					
ukee, Wis., Galilee Luth. Church	75.93							75.93	
and, Wis., Our Savior's Luth. Church	150.00							150.00	
osh, Wis., Our Savior's Luth. Church	30.00							30.00	
issippi, Wis., First English Luth. Sunday School	25.00					25.00			
in Center E. U. B. Brotherhood in memory of Mrs. Raymond Traffis	10.00				10.00				
t Lea, Minn., Trinity Ladies' Aid for the Santal Mission Hospital in memory of Otto Miller Nelsen	1.00			1.00					
t Lea, Minn., Mr. and Mrs. Earl Dean for the Hospital in memory of Mrs. Christine Mortensen	1.00			1.00					
en, Nebr., members of Bethany Home in memory of Mrs. J. C. Christensen, Ruskin, Nebr.	5.15	5.15							
Angeles, Calif., Miss Lois Girtz in memory of Hal Cole	10.00							10.00	
Angeles, Calif., Miss Lois Girtz	5.00			5.00					
Angeles, Calif., Mr. and Mrs. Otto Jensen	20.00	5.00	5.00	5.00	5.00				
Angeles, Calif., Ladies' Aid „Maria“ for support of a native worker in Sudan	50.00				50.00				
Angeles, Calif., Ladies' Aid „Maria“	95.00		35.00	25.00				35.00	
ead, Ia., Bethesda Luth. Church	91.35							91.35	
Synod's Luther League Seminary Students' project in S. A.	500.00		500.00						
ukee, Wis., Kingo Ev. Luth. Church for 1952	103.93							193.93	
field, Minn., St. Peter's Ladies' Aid in memory of H. H. Bille	3.00	3.00							
brook, Me., Tabitha Society of Trinity Church toward Helen Danielson's salary	50.00		50.00						
Okla., Miss Nana Nielsen in memory of Mrs. N. Hatfield	10.00	2.00	2.00		2.00			4.00	
w, Mich., Immanuel Luth. Church	5.25		4.75			.50			
1952 receipts remitted to Lutheran World Action headquarters, New York City	79405.98	9087.02	12025.35	5950.83	10281.49	515.41	114.01	41059.37	372.50
	40905.51							40905.51	
TOTAL	38500.47	9087.02	12025.35	5950.83	10281.49	515.41	114.01	153.85	372.50

Previously acknowledged	CHURCH AND SCHOOL DRIVE		
	Total Received	Dana Building Fund	Church Extension Fd.
Previously acknowledged	195422.41	117374.15	78048.26
Falls, Ia., the Dorcas Ladies' of Nazareth Church	200.00	100.00	100.00
Forest, Ill., Miss Christine Petersen	10.00		10.00
Bay, Wis., Bethel Ev. Luth. Church	24.00	12.00	12.00
go, Ill., M. Rolsted of Golgotha Church in memory of Adolph Berenson	5.00	5.00	
w, Mich., Immanuel Luth. Church	5.00	2.50	2.50
Total	195666.41	117493.65	78172.76

BOYS DORM AT OAKS	
Previously acknowledged	\$326.25
Luck, Wis., First Ev. Luth. Church for the Oaks School	16.69
Atlantic, Ia., St. Paul's Sunday School Staff in memory of Mrs. Dolma Sibke, mother of Mrs. P. C. Clemmensen	8.00
Total	\$350.94

Received with thanks.

Blair, Nebr., Jan. 15th, 1953. H. J. Hansen, Treas.

Good Reading

The Founder of St. Ansgar

By H. F. SWANSEN



This biography presents the life story of Claus Laurits Clausen, one of the colorful Lutheran leaders among the Scandinavians of the mid-nineteenth century in American frontier history. He was a Dane by birth and gave of his time and efforts to the spiritual needs of his own countrymen, but his major work was done among the Norwegian immigrants.

The discussion covers his long career as a pioneer pastor, telling of the many tasks, some purely routine, others very unusual in terms of modern standards, connected with his ministry. It also covers many other activities ordinarily associated with the secular phase of life. Special consideration is given to his work as a pathfinder and his generous aid to thousands of immigrants in this land of promise. While Clausen served congregations in Wisconsin starting with 1843 and in Iowa somewhat later, his name is generally connected with pioneer history in the Middle West as a whole. The account should appeal to all readers interested in frontier history as it relates to the Scandinavian element. Attractive jacket in three colors. Cloth binding, size 8 x 5½ inches, 230 pages. (L-97) **Price, \$2.25**

A Guardian of the Faith

A memorial to the late Dr. N. C. Carlsen, president of the United Evangelical Lutheran Church, 1925-1950. Compiled and edited by H. Skov Nielsen under the direction of the Literature Committee of the Board of Directors for the Lutheran Publishing House. The book contains notes on the life and work of Dr. Carlsen, with relevant portions of the history of his church. Size 5½ x 8 inches. 162 pages. (-97) **Price \$2.00 each**



Mr. Jones, Meet The Master

Sermons and Prayers by Peter Marshall. As it reads in the introduction, "Dr. Marshall said nothing new, but he said it in a new way." Peter Marshall, the late Chaplain of the United States Senate, addressed his sermons not to the rich and illustrious but to the man he preferred to call "Mr. Jones"—to the multitude of little people in the world. (R-76) **\$2.50**



A Man Called Peter

By Catherine Marshall

Mrs. Marshall tells her husband's story and the story of their life together. It is a record of love and faith, and it brings alive the magnificent sincerity with which Dr. Marshall brought God into the affairs of men. He emerges as a man of immense gusto for life, a man who was humorous and courageous, and above all, one who believed and could make others believe. (M-123) **\$3.75**

WHAT ABOUT THE NEGRO?

We could put the United States into Africa four times. In this huge African Continent all the states but three are ruled by a handful of whites.

The colonization of Africa began only 75 years ago. The white nations carved it up quickly.

South Africa's diamonds, that we wear, were made possible by disposing and virtually enslaving native Africans. Much of the rubber in our automobile tires come from Liberia.

Millions of Africans have accepted Christianity. Our missionaries have told them that all men are equal in the sight of God. They are now saying that it is not enough to be equal with other men only in the sight of God.

Our old American problem of "racial segregation" is spreading like a prairie fire over South Africa. We are needing to examine our own attitude on "racial superiority."

In a study of 483 different communities in the South made by the Rural Department, Drew Seminary, Madison, N. J., it was found that in 280 of these communities (over half) the relationship between whites and Negroes was one of complete isolation or antagonism.

This study included 570 Negro churches. Only two of their pastors were members of an inter-racial ministerial alliance. This report of 104 pages (40c) shows the actual conditions of the racial problem in our own country.

We have 62,040 Protestant churches in Africa, and many more in this country. Sooner or later we will need to face the effect of "white supremacy" on the Gospel we preach.

Intercession is the best arbitrator of all differences, the best promoter of true friendship, the best cure and preservative against all unkind tempers, all angry and haughty passions.

—Wm. Law

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